

Personification - inanimate object & make it into a person 3 fs
 Lam 1:1-22
 Heb 423
 Class 7, March 16, 2026
 Trauma a woman can experience is passed onto her
 1 says she is a widow, she is as a widow
 city personified as female

1	איכה יְשָׁבָה בְּדָד הָעִיר רַבָּתִי עִם הִיְתָה כְּאַלְמָנָה רַבָּתִי בְּגוֹלִים שָׁרָתִי בְּמַדִּינֹת הִיְתָה לְמָסִס
How the city sits alone (She was) full of people She is as a widow (She was) great among the nations (She was) a princess among the provinces She is as a slave	with exceptn of v7, eoy verse in Lam 1 is two colon
איכה (אִיכָה)	Interrogative Particle How
יְשָׁבָה (יָשַׁב) (not יָשַׁב QP3ms) S: הָעִיר	Qal perfect 3fs (city is fem) To sit/dwell
בְּדָד (בָּדַד)	Noun ms Abs Lonely/Solitary
רַבָּתִי (רַב) - double meaning as put many the rates get in status	Adj fs Constr Hireq yod suffix is fs Full/great
הִיְתָה (הָיָה)	Qal perfect 3fs To be
רַבָּתִי (רַב)	Adj fs Constr Hireq Yod suffix is fs Great/Full
שָׁרָתִי (שָׂרָה)	Noun fs Constr Princess
בְּמַדִּינֹת (מְדִינָה)	Prep + Noun fp Abs In the provinces
הִיְתָה (הָיָה)	Qal perfect 3fs To be
לְמָסִס (מָס)	Prep + Noun ms Abs ESV: slave/LSB: forced labourer/BLB: tributary

View from outside & view from inside ("I" pronouns)
 "He is" ↳ 1/2 way through
 Feminists capture the voice of the female figure
 acrostic: Lam. 1-4 acrostic, Lam 5 full apart
 Lam 3 - triple acrostic
 X₁ X₂ X₃ 2, 2, 2

See a ton of substantial Pts

2

בְּכוֹ תִבְכֶּה בַּלַּיְלָה

וְדִמְעָתָהּ עַל לִחְיָהּ ①

אִין-לָהּ מְנַחֵם

מִכָּל-אַהֲבָיָהּ ②
back - struck

כָּל-רֵעִיהָ בִגְדָוָהּ

הֵיוּ לָהּ לְאִיבִים: ס ③

She weeps bitterly in the night

And her tears (are) on her cheeks

There is for her no comforting <LSB/ESV: She has none to comfort her>

From all her lovers

All her friends have dealt treacherously against her <LSB/ESV: with her>

They are enemies to her <LSB/ESV: They have become her enemies>

בְּכוֹ (בָּכָה)

QIA *emphatic*
To weep

תִּבְכֶּה (בָּכָה)

Qal Imperfect 3fs
To weep

וְדִמְעָתָהּ (דִּמְעָה)

Conj + Noun fs Constr + 3fs PS
To

לִחְיָהּ (לִחִי)

Noun fs Constr
Her cheeks

מְנַחֵם (נָחַם)

Piel Ptc ms Abs
To comfort

אַהֲבָיָהּ (אַהֵב)

Qal Ptc mp Constr + 3fs PS
To love *Plus: segol Yod*
her lovers

בִּגְדָוָהּ (בָּגַד)

Qal perfect 3cp
To deal treacherously

הֵיוּ (הָיָה) (not הָיוּ QM2mp)

Qal perfect 3cp
To be

לְאִיבִים (אִיב)

Qal Ptc mp Abs
Enemies

min can indicate reason or
cause for action

from, not w/
Prep can mean let
over to how to mean

3	
גְּלָתָהּ יְהוּדָה מֵעֲנִי וּמֵרָב עֲבָדָה הִיא יָשְׁבָה בְּגוֹיִם לֹא מָצְאָה מָנוּחַ כָּל-רֹדְפֶיהָ הִשִּׁיגוּהָ בֵּין הַמָּצָרִים: ס	
Judah <u>has</u> gone into captivity from affliction and from great slavery <LSB/ESV: because of affliction> She herself dwelled among the nations (But) she <u>has not found</u> rest All her pursuers <u>have overtaken</u> her in the midst of distress.	
גְּלָתָהּ (גָּלָה)	Qal perfect 3fs To go into captivity - <i>glass</i>
וּמֵרָב (רָב)	Conj + Prep + Noun ms Constr To be great
עֲבָדָה (עָבַד)	Noun fs Abs Slavery/Servitude
יָשְׁבָה (יָשַׁב)	Qal perfect 3fs To dwell
מָצְאָה (מָצָא)	Qal perfect 3fs To find out
רֹדְפֶיהָ (רָדַף)	Qal Ptc fs + 3fs PS To persecute/pursue/seek Her persecutors
הִשִּׁיגוּהָ (נָשַׁג)	Hiphil perfect 3cp + 3fs PS To overtake/reach
הַמָּצָרִים (מָצָר)	Noun mp Abs LSB/ESV: distress alt: narrow places/narrow passes/BLB: The straits

4	
	דְּרָכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאִי מוֹעֵד כָּל־שַׁעְרֶיהָ שׁוֹמְמִין כֹּהֲנֶיהָ נֹאנְחִים בְּתוֹלְתֶיהָ נוֹגָוֹת וְהִיא מֵרָלָה: ס
The roads to Zion mourn For none comes to the festival <LSB: Because no one comes to the appointed times> All her gates are desolate Her priests sigh Her virgins grieve And she herself is bitter	
אֲבֵלוֹת (אָבַל)	Adj fp Abs (not QIC) To mourn
בָּאִי (בּוֹא)	Qal Ptc mp Constr Mp: tsere yod To go/enter
מוֹעֵד (מוֹעֵד)	Noun ms Abs To the LSB: appointed times/ESV: festival/BLB: solemn feasts
שַׁעְרֶיהָ (שַׁעַר)	Noun mp Constr + 3fs PS Her gates
שׁוֹמְמִין (שָׁמַם)	Qal Ptc mp Abs To be desolate/distant/remote
נֹאנְחִים (אָנַח)	Niphal PPtc mp Passive: Niphal ESV: To groan/LSB/BLB: to sigh
נוֹגָוֹת (נָגַה)	Qal PPtc fs ESV: To be afflicted/LSB: to grieve

5	הָיוּ צָרֶיהָ לְרֹאשׁ אִיבֶיהָ שָׁלוֹן כִּי־יָהֳנָה הַזֹּגָה עַל רַב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שָׁבִי לִפְנֵי־צָר: ס
Her adversaries <u>have become</u> the head <ESV: Her foes have become LSB: her masters> Her enemies prosper <LSB: are complacent> For the LORD <u>has</u> afflicted her <LSB: has caused her grief> Because of her great transgressions <ESV: for the multitude of her transgressions> Her children <u>have gone</u> away Captives before the adversary <ESV: foe>	
הָיוּ (הָיָה)	Qal perfect 3cp To be
שָׁלוֹן (שָׁלָה)	Qal perfect 3cp To ESV: prosper/LSB: be complacent
הַזֹּגָה (יָגָה)	Hiphil perfect 3ms To afflict/grieve
עוֹלָלֶיהָ (עוֹלָל)	Noun mp Constr Her children/LSB: infants
הִלְכוּ	Qal perfect 3cp To go

לחלל
 מלחמה
 לר

ל I-Yod = becomes

because in the
US... stays
similar for
acoustic

6	וַיֵּצֵא מִן־מִבֶּת־צִיּוֹן כָּל־הַדָּרָה הִנּוּ שָׂרֵיהָ כְּאַיִלִים לֹא־מָצְאוּ מְרֻעָה וַיֵּלְכוּ בְּלֹא־כֹחַ לִפְנֵי רוֹדֶף: ס
All her beauty <u>has</u> gone out from daughter of Zion Her princes were as deer that did not find pasture And they fled without strength before the pursuer	
וַיֵּצֵא (יֵצֵא) (not יֵצֵא QP3ms no dagesh)	Qal imperfect WC 3ms Imperfect: Preformative dagesh (elided R1 yod) and preformative tsere? LSB: to go out/ESV: to depart/To go forth
הַדָּרָה (הָדָר)	Noun ms Constr + 3fs PS Her beauty/LSB: majesty
הִנּוּ (הִיָּה)	Qal perfect 3cp To be
שָׂרֵיהָ (שָׂר)	Noun mp + 3fs PS Plural: seghol yod Her princes
כְּאַיִלִים (אַיִל)	Conj + Noun mp Abs As deer (BLB: harts)
מָצְאוּ	QP3cp To find
מְרֻעָה (מְרָעָה)	Noun ms Abs Sing: no masculine plural ending -im (ים) Pasture
וַיֵּלְכוּ	QIwc3ms To walk
רוֹדֶף (רָדַף)	Noun ms The pursuer

1. Layin slanyas

7	זְכָרָהּ יְרוּשָׁלַם יָמֵי עֲנִיָּהּ וּמְרוּדֶיהָ כָּל מַחְמָדֶיהָ אֲשֶׁר הָיוּ מִיָּמֵי קֶדֶם בְּנָפֹל עָמָהּ בְּיַד-צָר וְאֵין עֹזֵר לָהּ רְאוּהָ צָרִים שִׁחֲקוּ עַל מִשְׁבָּתֶיהָ: ס
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*Don't forget to bring this
of his things
apply take
it out*

①
②

*temporal
simultaneous
etc*

Jerusalem remembered
The days of her affliction and her wandering
All her precious things
That were from the days of old (ake of the east) → sun starts (the past) → later future
When her people fell into the hand of the enemy <LSB: adversary/ESV: foe>
And there was no one helping her
The enemies saw her
They laughed at her sabbaths <LSB alt: her cessation>

זְכָרָהּ	QP3fs To remember
יָמֵי (יּוֹם) (Sing: יוֹם)	Noun mp Constr Plur: bec singular is Note 1 In the days
וּמְרוּדֶיהָ (מְרוּד)	Conj + Noun mp Constr + 3fs PS ESV: wandering/LSB: homelessness/BLB: And of her miseries
מַחְמָדֶיהָ (מַחְמָד)	Noun mp Constr + 3fs PS LSB/ESV: All her precious things/BLB: And her pleasant things
הָיוּ (S: אֲשֶׁר / Ref: מַחְמָדֶיהָ)	QP3cs To be
מִיָּמֵי (יּוֹם)	Prep + Noun mp Constr In the days
קֶדֶם (קֶדֶם)	Noun ms Abs Of old
בְּנָפֹל (נָפֹל)	Prep + QIC To fall
עֹזֵר (עֹזֵר)	Qal Ptc ms To help

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	<i>No one helping</i>
רָאִיהָ (רָאָה)	QP3cp + 3fs PS To see
שָׂחָקוֹ (שָׂחַק)	QP3cp To LSB/ESV: laugh/mock
מִשְׁבֶּתָּהּ (מִשְׁבֶּת) <i>only occurs here</i>	Noun mp Constr+ 3fs PS Plur: seghol He ending LSB: her ruin/cessation/ESV: her downfall/BLB: Her sabbaths

Note 1: Yemei is the plural form of yom (day) when it is connected to the following word (construct state), meaning "days of". The singular "day of" would be yom (יֹם) or yom- (יֹם-).
 Irregular Pluralization: While regular masculine nouns pluralize with -im (yamim), yom has an irregular plural form in the construct state, shifting from yom (day) to yemei (days of).

8 HARD	
	חָטָא חָטָאָה יְרוּשָׁלַם עַל־כֵּן לְנִידָה הָיְתָה כָּל־מְכַבְּדֶיהָ הִזְלִיזָהּ כִּי־רָאוּ עֲרוֹתָהּ גַּם־הִיא נֶאֱנָתָה וַתָּשָׁב אָחֹר: ס
Jerusalem sinned greatly Therefore she has become impure <LSB: she has become an impure thing/ESV: she became filthy> All honouring her despised her For they <u>have</u> seen her nakedness Even she groans And she turned backward <LSB: she turns away/ESV: she turns her face away>	<i>image that implies self assault</i>
חָטָא → <i>IAif R2 Holam (emphasis)</i>	Noun ms Abs LSB: greatly/ESV/BLB: grievously
חָטָאָה	QP3fs To sin
עַל־כֵּן	Prep + Adv Adverbial phrase Therefore
לְנִידָה (נִידָה) (gAI: נָדָה or נָדַד)	Prep + Noun fs Abs Note 1 BLB: To remove gAI: impurity, abandonment, or exclusion
הָיְתָה (הָיָה)	QP3fs To be
מְכַבְּדֶיהָ (כָּבַד)	Piel Ptc mp Constr + 3fs PS To honour
הִזְלִיזָהּ (זוּל) <i>כס-זלזל</i>	Hiphil (causative) perfect 3cp + 3fs PS To despise
רָאוּ (רָאָה)	QP3cp To see
נֶאֱנָתָה (אָנָה)	Niphal (passive) perfect 3fs To be poor/humbled/afflicted To sigh(LSB/BLB)/groan(ESV)
וַתָּשָׁב (שׁוּב)	QIwc3fs/2ms 3fs: preformative ת BLB: To turn
אָחֹר (אָחֹרָה)	Noun ms Abs Backward

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Note 1: The Hebrew word לְנִידָה (lənîḏāh) found in Biblical Hebrew (e.g., Ezekiel 22:15, 23:46) is parsed as follows:

Parsing Breakdown

לְ (Lamed prefix): Preposition meaning "to," "for," "towards," or "as".

נִידָה (Nidah): Noun, feminine singular, construct state. It comes from the root נָדָה (N-D-D), meaning to wander, flee, or be removed.

Combined Meaning: "For impurity," "for removal," or "as a separation."

Lexical Information

Root: נָדָה (N-D-H) or נִדָּה (N-D-D), related to impurity, abandonment, or exclusion.

Context: In the phrase וְשָׁפַכְתִּי חֲמָתִי לְנִידָה (I will pour out your rage... for a removal/separation/impurity), it implies a state of being cast out or separated due to uncleanness.

Alternative Definition: It is often conceptually linked with niddah (menstrual separation/impurity) to denote a state of ritual impurity.

Summary: The term indicates a state of being removed or separated, often interpreted as "into uncleanness" or "for a scattering/removal."

9	טִמְאַתָּה בְּשׁוּלֶיךָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רָאָה יְהוָה אֶת-עֲנִיִּי בִּי הִגְדִּיל אוֹיֵב: ס <i>vocative</i>
Her uncleanness (was) in her skirts She did not remember her end <LSB/ESV: her future> Therefore she <u>has</u> gone down astonishingly <ESV: her fall is terrible> None comforting her "See, O LORD, my affliction, <ESV: behold my affliction> For the enemy has magnified himself." <ESV: has triumphed>	<i>3rd person spl thus far in the poem</i> <i>she begins to spl</i>
טִמְאַתָּה (טִמְאָה) (שׁוּל) בְּשׁוּלֶיךָ Singular: שׁוּל (shul - skirt) Plural Construct: שׁוּלֵי (shulei - skirts of...)	Noun fs Constr + 3fs PS LSB/ESV: Her uncleanness BLB: Her filthiness Prep + Noun mp Constr + י (plural marker) + 3fs PS Plur: yod signifies plural construct nouns (mem in 'im is dropped) Note 1 Skirts
זָכְרָה (זָכַר)	QP3fs To remember
אַחֲרִיתָהּ (אַחֲרִית)	Noun fs Constr + 3fs PS Her end
וַתֵּרֶד (יָרַד)	QIwc3fs To go down
פְּלָאִים (פָּלָא)	Noun mp Abs To be astonishing/To be wonderful
מְנַחֵם (נָחַם)	Piel Ptc ms II - guttural Piel: Mem vocal shewah, R1 patach, R2 tsere To comfort
רָאָה (רָאָה)	QM2ms (QP3ms would be lexical form) To see
הִגְדִּיל (גָּדַל)	HP3ms Hippi: causative <i>has magnified himself</i> LSB/BLB: To magnify/ESV: to triumph To be great/to be high

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Note 1: You can identify בְּשׁוּלֶיהָ (beshuleha) as plural in Biblical Hebrew by breaking down its morphology, specifically looking for the "yod" (י) that signifies plural construct nouns, followed by a suffix. It means "in/on its skirts/hem".

Here is the breakdown of why it is plural:

Root and Base Form: The root is שׁוּל (Shul), which means skirt, hem, or train of a robe.

Plural Indicator (Construct State): In Biblical Hebrew, masculine nouns form the plural by adding a yod and mem (-im). When the noun is in the construct state (connected to another word or a suffix), the mem is dropped, leaving only the yod (י) to indicate the plural.

Singular: שׁוּל (shul - skirt)

Plural Construct: שׁוּלֵי (shulei - skirts of...)

Pronominal Suffix (Her): The final letter הָ (ha) is the possessive suffix for "her" (or referring back to a singular noun of female gender, like a city).

Morphological Analysis: בְּ (in/on) + שׁוּלֵי (skirts) + י (plural marker) + הָ (her).

Biblical Evidence: The term is used in this plural construct form in passages such as Exodus 28:34 (skirts of the robe) and Lamentations 1:9 (her skirts).

Summary

The י (yod) immediately following the lamed in שׁוּלֵיִּהָ is the key indicator that the noun is plural (skirts), even though it is translated as "her skirt" (singular) in some English versions to make better sense in English, while in Hebrew it is structurally plural.

Note 2: You can identify that מְנַחֵם (Menahem) is a Piel participle in Biblical Hebrew by analyzing its specific morphological structure, which adheres strictly to the Piel (or D-stem) binyan patterns.

Here are the key indicators:

Prefix 'מֵ' (Me-): The word begins with a mem with a vocal sheva, which is the hallmark of the Piel participle (active voice).

Dagesh Forte in the Middle Radical: The second letter of the root, nun (נ), has a dagesh (a dot) inside it. A dagesh in the middle consonant is the defining characteristic of the Piel stem.

Vowel Pattern: The combination of the Me- prefix, the short a sound (patach or sheva) under the first letter, and the e sound (tsere) under the middle letter fits the Piel participle pattern.

Contextual Clues

Root: The root is נחם (N-Ch-M), which in the Qal stem means "to be sorry/comforted," but in the Piel, it takes on an active "factitive" meaning, such as "to comfort" or "to console".

Usage: In 2 Kings 15, Menahem is used as a proper name (the king of Israel), derived from this Piel participle, meaning "the comforter".

In summary, the combination of the Me- prefix and the dagesh in the second radical (נ) confirms it is a Piel participle.

10

יָדוֹ פָּרַשׁ זָר
 עַל כָּל-מִחְמָדֶיהָ
 כִּי-רָאָתָהּ גּוֹיִם בָּאוּ מִקְדָּשָׁהּ
 אֲשֶׁר צִוִּיתָהּ
 לֹא-יָבֹאוּ בִקְהָל לָךְ: ס

The adversary spread out his hand <OR: The adversary's hand spread out?>
 Upon all her precious things <LSB: desirable things/ESV: precious things>
 For she has seen the nations enter her sanctuary
 Whom you had commanded,
 "They will not enter into your assembly." <ESV: congregation>

(פָּרַשׁ) פָּרַשׁ

QP3ms
 To spread one's hands
 LSB/ESV: to stretch out

(מִחְמָד) מִחְמָדֶיהָ

*So 5016
 celebratory things*

Noun mp Abs + 3fs PS
 Plur: yod
 BLB: Her pleasant things

(רָאָה) רָאָתָהּ

QP3fs ✓
 To see

(בָּאוּ) בָּאוּ

QP3cp
 To come/go/enter

(מִקְדָּשָׁהּ) מִקְדָּשָׁהּ

Noun ms Constr + 3fs PS
 Her sanctuary

(צִוִּיתָהּ) צִוִּיתָהּ

DP2ms (not 3fs)
 To command

(יָבֹאוּ) יָבֹאוּ

QI3mp
 To enter

Double Waw, not Shureq

11 HARDEST	
כָּל-עַמָּה נֹאנְחִים מִבִּקְשִׁים לֶחֶם נָתַנוּ מִחֲמִדֵּיהֶם בָּאֵכֶל לְהָשִׁיב גִּפְשׁ רְאֵה יְהוָה וְהִבִּיטָה כִּי הִיִּיתִי זוֹלָלָה: ס	
All of her people (are) groaning, Seeking bread They gave their precious things for food To restore (their) soul <LSB: To restore their souls/ESV: To revive their strength> See, O LORD, and behold <LSB: See, O Yahweh, and look/ESV: Look, O L, and see> For I am despised <LSB/ESV: I am despised>	
נֹאנְחִים (אָנַח)	Niphal PPtc mp Abs Not Niphal perfect 1cs Note 1 To LSB:sigh/ESV:groan
מִבִּקְשִׁים (בִּקֵּשׁ)	Piel Ptc mp Abs To seek
לֶחֶם (לָחַם) (not לָהֶם Prep + 3ms PS)	Noun ms Abs Bread
נָתַנוּ (נָתַן)	Qal perfect 3cp To give
מִחֲמִדֵּיהֶם (מִחֲמֵד)	Noun mp Constr + 3mp PS BLB: Pleasant things/precious things LSB: desirable things/ESV: treasures
בָּאֵכֶל (אָכַל)	Prep + Noun ms Abs To eat
לְהָשִׁיב (שׁוּב)	Prep + Hiphil IC To return
רְאֵה	QM2ms To see
וְהִבִּיטָה (נִבֵּט) (not הִבִּיט HP3ms)	Conj + Hiphil imperative 2ms + Paragogic He Not Hiphil perfect WC 3ms Note 2 To consider
הִיִּיתִי (הָיָה)	Qal perfect 1cs III – He Not Hiphil Note 3 To be

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זָלַל (זָלַל) זֹלִלָה	Qal Ptc fs Abs To be vile
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Note 1: The Hebrew word נָעֲנָחִים (ne'enachim) is not first-person singular because it is a masculine plural participle (meaning "groaning" or "sighing").

Here is why it cannot be first-person singular:

Plural Suffix: The ending -ִים (-im) is the standard marker for masculine plural nouns and participles in Hebrew.

Participle vs. Verb: It is not a conjugated finite verb (which would be first-person singular like e'enach - "I groan"). It is a participle, which acts more like an adjective. Because it ends in -im, it modifies a masculine plural subject (e.g., "The people are groaning").

Root Structure: The word is derived from the Niphal stem (passive/reflexive) of the root א-נ-ח (A-N-H), with the participle prefix ne-.

If the word were first-person plural, it might appear in a different form, but the im suffix specifically denotes a plural subject, not a singular one.

Note 2: The Hebrew word וְהִבִּיטָהּ (wa·hab·bî·tāh) is not a Hiphil Perfect 3rd person masculine singular (3ms) because the final ה (He) combined with the preceding Qamets vowel creates a different form entirely—specifically, it is a Hiphil Imperative or Infinitive form, not a past-tense perfect.

Here is why it is not a Hiphil Perfect 3ms:

Morphology of the Perfect 3ms: A Hiphil Perfect 3ms (e.g., from the root נבט) would look like הִבִּיט (hib·bîṭ), ending in a consonant ט (Tet).

The Final ה (He): The addition of the Qamets-He (ה) suffix at the end, specifically after the characteristic Hiphil Hireq-Yod (יֹ), changes the form from a perfect action (he caused to look) to an imperative or jussive (cause to look!/let him cause to look!) or a directive infinitive (in order to look).

Verb Type (III-Hey): While the root is indeed נבט (a strong root, not III-Hey), the specific conjugation הִבִּיטָהּ is used in biblical Hebrew as a form of "He-directive," commonly found in imperatives asking for action, such as in Psalms 119:18, "open/cause to see."

Vocalization: While the hireq-yod (יֹ) is typical of the Hiphil, the final ה is not a 3ms perfect ending.

In summary, וְהִבִּיטָהּ is a Hiphil imperative/infinitive with a directive he (meaning "and cause to look" or "and gaze"), while הִבִּיט is the Hiphil perfect 3ms.

Note 3: The Hebrew word הָיִיתִי (hayiti - "I was") is not in the Hiphil stem because it belongs to the Qal stem (Perfect, 1st person common singular) of the weak verb root ה-י-ה (H-Y-H), which means "to be" or "to become".

Here is why it is not Hiphil:

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Weak Verb Structure (Lamed-He): The root ends in a ה (He), which makes it a "Lamed-He" verb. In the Perfect conjugation, the final ה disappears and is replaced by a י (yod + hireq) before the suffix, resulting in הָיִיתִי, not a Hiphil form.

Lack of Hiphil Markers: A Hiphil stem usually features a ה (He + Hireq) prefix in the perfect tense, or a ה (He + Patah) prefix in other forms, neither of which is present in הָיִיתִי.

Semantic Meaning: The Hiphil stem typically expresses a causative action (e.g., "to cause to be"). הָיִיתִי means "I was" or "I became," which is a simple, non-causative state of being.

Absence of Hiphil Root Usage: Lexicons do not recognize a Hiphil stem usage for this particular root (ה-י-ה) in Biblical Hebrew.

The verb form הָיִיתִי is a Qal verb used for existential, "to be" scenarios, not for causative "to make" scenarios.

12 HARDEST

לֹא אֵלֵיכֶם כָּל-עֲבָרֵי דָרֶךְ - הִבִּיטוּ וּרְאוּ
אִם-יֵשׁ מִכְאוֹב כְּמִכְאֹבִי
אֲשֶׁר עוֹלָל לִי
אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם תְּרוֹן אַפִּי: ס

(Is it) nothing to all of you passing (this) way? <LSB: Is it nothing to all you who pass this way?/ESV: Is it nothing to you, all you who pass by?>

Behold and see,

If there is a sorrow like my sorrow <LSB: pain like my pain>

Which was brought upon me <LSB: Which was dealt severely to me>

Which the LORD inflicted on the day of his fierce anger.

לֹא

Negative Particle
Nothing

עֲבָרֵי (עָבַר)

Qal Ptc mp Constr
Plur: tsere yod
To pass over

הִבִּיטוּ (נָבַט) (not HP3cp)

Hiphil imperative 2mp
Not HP3cp because of prefix patach instead of hireq
To behold

וּרְאוּ (רָאָה) (not QP3p)

Conj + Qal imperative 2mp
Imperative: R1 shewah
III - He
To see

מִכְאוֹב (מָכָאב)

Noun ms Abs
ESV: Sorrow (not wound)/LSB: pain

כְּמִכְאֹבִי (מָכָאב)

Prep + Noun ms Abs + 1cs PS
Sorrow (not wound)/pain

עוֹלָל (עָלַל) - *double the geminate letter*

Poal (intensive passive of Poel) perfect 3ms
Poal: Not Pual Note 1
To do/LSB: to deal severely/ESV: to bring upon me

הוֹגָה (יָגָה)

Hiphil perfect 3ms
LSB: to grieve/ESV: to inflict/To afflict

תְּרוֹן (תָּרוֹן)

Noun ms Constr
Fierce

Note 1: The Poal stem is an extremely rare, intensive passive verb stem in Biblical Hebrew, acting as the passive counterpart to the Poel stem (a variation of the Piel), similar to how the Pual stem is passive to the Piel. It often indicates an intensive, passive action, similar to the Pual, but with unique vowel pointing.

Equivalent of a Pual

13	
	מִמָּרוֹם שָׁלַח-אֵשׁ בְּעַצְמוֹתַי וַיִּרְדָּנָה פָּרַשׁ רֶשֶׁת לְרַגְלִי הִשִּׁיבֵנִי אָחֹר נָתַנְנִי שִׁמְמָה כָּל-הַיּוֹם דָּוָה: ס
From on high he sent fire in my bones And he made it descend <LSB: And it dominated <i>them</i>> He spread a net to my feet <LSB: He <u>has</u> spread a net for my feet> He turned me back <LSB: He <u>has</u> turned me back> And He gave me desolation <LSB: He <u>has</u> made me desolate/ESV: He <u>has</u> made me stunned> All the days of fainting <LSB: Faint all day long/ESV: faint all the day long>	
מִמָּרוֹם (מָרוֹם)	Prep + Noun ms Abs LSB/ESV: From on high BLB: From above
שָׁלַח (שָׁלַח)	QP3ms To send
וַיִּרְדָּנָה (רָדָה) <i>לXX=דדד</i> <i>Laafower</i>	Qal imperfect WC 3ms + 3fs PS R2 dagesh: dagesh lene bec immediately a/f closed syllable (consonant-vowel-consonant) To ESV: descend/BLB: prevail against
פָּרַשׁ (פָּרַשׁ)	QP3ms To spread
רֶשֶׁת (רֶשֶׁת)	Noun fs Abs A net
הִשִּׁיבֵנִי (שׁוּב)	Hiphil perfect 3ms + 1cs PS To return
אָחֹר (אָחֹר)	Noun ms Abs Back
נָתַנְנִי (נָתַן)	QP3ms + 1cs PS To give
שִׁמְמָה (שִׁמְמָה)	Qal Ptc fs Abs To be deserted/desolate
דָּוָה (דָּוָה)	Adj fs Abs Faint

reference to menstruation - loss of blood - feels faint/weak

metathesis
for better word

14 HARDEST

נִשְׁקַד עַל פְּשָׁעַי
בְּיָדוֹ יִשְׁתָּרְגוּ
עָלוּ עַל-צִנְאָרִי
הִכְשִׁיל כֹּחִי
נָתַנִּי אֶלְנִי בְיָדָי
לֹא-אוּכָל קוּם: ס

or The yoke is bound bc of my transgressions

He bound the yoke of my transgressions <LSB: The yoke of my transgressions is bound;/ESV: My transgressions were bound into a yoke;>

Into his hand they will be fastened <LSB: By His Hand they are knit together/ESV: By his hand they were fastened together>

They ascend upon my neck <LSB: They have come upon my neck/ESV: they were set upon my neck>

He caused my strength to totter <LSB: He has made my strength to stumble/ESV: He caused my strength to fail>

The Lord has given me into the hands

I will not be able to rise <LSB: Of (those against whom) I am not able to stand./ESV: of those whom I cannot withstand.>

נִשְׁקַד (שָׁקַד) <i>S=yoke</i>	Niphal perfect 3ms To bind
פְּשָׁעַי (פָּשַׁע)	Noun mp Constr Plur: The suffix -ay indicates "my" (singular) applied to a masculine plural noun (ending in -ay instead of the standard -im due to being in a construct state or having a possessive suffix). <i>My transgression</i>
יִשְׁתָּרְגוּ (שָׁרַג) <i>metathesis</i>	Hithpael (reflexive/reciprocal) imperfect 3mp ESV: to fasten together/LSB: to knit together/BLB: To wreath
עָלוּ (עָלָה)	Qal perfect 3cp To go up/come up
צִנְאָרִי (צִנְאָר)	Noun ms Constr + 1cs PS My neck
הִכְשִׁיל (כָּשַׁל) (S: God O: כֹּחִי)	Hiphil perfect 3ms To totter/stumble/BLB: fall
נָתַנִּי (נָתַן)	Qal perfect 3ms + 1cs PS He gave
בְּיָדָי (יָד)	Prep + Noun dual dual (no PS)
אוּכָל (יָכַל)	Qal imperfect 1cs ✓ To be able

קום (not קם QP3ms)	QIC (alt: QM2ms) II – Waw (hollow verb) Note 1 To rise
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Note 1: קום (qūm) is the Qal infinitive construct (and sometimes the imperative 2ms) of the hollow verb root קום, rather than the Qal perfect 3ms, primarily due to the behavior of biconsonantal (or "hollow") roots.

Here is the breakdown of why this is the case based on Hebrew grammar:

Hollow Verb Structure: The root is (ק-ו-מ). In the Qal perfect 3ms (past tense, "he arose"), the weak middle vowel (ו) drops out, resulting in קם (Q).

Lexical Form Exception: For most verbs, the dictionary form (lexical form) is the Qal perfect 3ms. However, for hollow verbs (II-ו/י), the lexical form is actually the Qal infinitive construct.

Vowel and Structure: The Qal infinitive construct for hollow verbs retains the weak vowel in the middle, forming קום (Q), often with a (ו) or (י) vowel.

Different Uses:

קם (Q) is the finite verb (Perfect 3ms, "he arose").

קום (Q) is the infinitive construct (used as "to arise" or sometimes the imperative "arise!").

Therefore, קום cannot be the Qal perfect 3ms because the 3ms form lacks the (ו).

House of David

15

סָלָה כָּל-אַבִּירֵי אֲדֹנִי בְּקִרְבִּי
קָרָא עָלַי מוֹעֵד לְשֹׁכֵר בַּחוּרֵי
גַּת דֶּרֶךְ אֲדֹנִי לְבַתוּלַת בֵּית־יְהוּדָה: ס

The Lord rejected all my mighty men (pl) in my midst. <LSB: has rejected>
He called against me an assembly to break my young men (pl) <LSB: He has called an appointed time against me/ESV: He summoned an assembly against me>
In a winepress the Lord has trodden upon the virgin daughter (sg) of the House of Judah

כָּל-אַבִּירֵי O: אֲדֹנִי: S (סָלָה) סָלָה	DP3ms LSB/ESV: To reject BLB: To tread underfoot
אַבִּירֵי (אַבִּיר)	Adj mp Constr + 1cs PS <i>My mighty men</i>
בְּקִרְבִּי (קִרְב)	Prep + Noun ms Constr + 1cs PS <i>In the midsts of me/KR: near me</i>
קָרָא (קָרָא)	QP3ms To call
מוֹעֵד (מוֹעֵד)	Noun ms Abs <i>An assembly</i>
לְשֹׁכֵר (שֹׁכֵר)	QIC Qal not Piel: R2 is begakephat? Note 1 To break/shatter
גַּת (גַּת)	Noun fs Abs <i>In a winepress</i>
גַּת O: דֶּרֶךְ (דֶּרֶךְ)	QP3ms To march/tread

Note 1: The Hebrew form לְשֹׁכֵר (lishbor) is a Qal infinitive construct, meaning "to break." The reason it is used over a Piel infinitive construct, or why a Piel form might not appear in a specific context, relates to the semantic distinction between the Qal and Piel stems in Biblical Hebrew.

Qal (לְשֹׁכֵר - lishbor): Expresses the simple, transitive action "to break." It is used for standard breaking actions.

Piel (לְשַׁבֵּר - leshaber): Expresses an intensive, repetitive, or causative action, such as "to shatter," "to smash," or "to break in pieces".

Why Qal is used instead of Piel:

Simple vs. Intensive Action: The Qal (lishbor) is chosen when the action is merely breaking, not destroying or shattering violently. The Piel (leshaber) implies a much more violent or thorough destruction.

Lexical Choice: The text often utilizes the simple Qal form to convey the basic act of breaking, particularly when describing breaking something in a standard way, rather than the intense shattering described by the Piel stem.

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Availability: While many roots appear in both Qal and Piel, a specific text or context might not require the intensive nuance of the Piel, making the Qal infinitive construct the accurate choice. In summary, לשבר is used for simple breaking, whereas a Piel infinitive, if present, would imply smashing or shattering.

16	
	על־אלה אני בוכה עיני עיני ירדה מים כי־רחק ממני מנחם משיב נפשי הן בני שוממים כי גבר אויב: ס
Upon these (things) I am weeping My eye(sg), my eye(sg) running down with water <ESV: My eyes flow with tears> For comforting is far from me <LSB: Because far from me is a comforter/ESV: For a comforter is far from me> And the restoring of my soul <LSB: One who restores my soul/ESV: One to revive my spirit> My sons(pl) are desolate <LSB/ESV: My children are desolate> For the enemy(sg) <u>has</u> prevailed <LSB/ESV: <u>has</u> prevailed (not mighty or great)>	
בוכה (בכה) <i>הזכר</i>	QPtcfs To weep
ירדה (ירד)	QPtcfs To go down
משיב and מנחם: S (רחק) רחוק?	QP3ms To be distant
מנחם (נחם)	DPtcms To comfort/console
משיב (שוב)	HPtcms To LSB: restore/ESV: revive/return
הן בני: S (היה) הן	QP3cp To be
בני (בן)	Noun mp Constr + 1cs PS My children
שוממים (שם)	QPtemp Active: holem Waw Desolation/disaster
גבר (גבר)	QP3ms Note 1 To prevail

both are supposed to be

remember your (fem) is talking

Note 1: The Hebrew verb גבר (gāvar) primarily means "to prevail," "to be strong," or "to be mighty". It is a primitive root that generally denotes overcoming an obstacle, having the upper hand, or exhibiting superior strength.

Key Meanings and Contexts

To Prevail/Overcome: In the Bible, it is often used to describe water overcoming the earth (e.g., the flood in Genesis 7:18), enemies getting the upper hand, or love prevailing.

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To Be Strong/Powerful: Used to describe growing strong, acting valiantly, or becoming mighty in power.

To Confirm/Strengthen (Piel/Hiphil forms): In intensive forms, it can mean to make strong or strengthen, such as strengthening a covenant.

Biblical Example

In Genesis 7:18, the text states, "The water prevailed [wa-yig'b'ru] and increased greatly upon the earth..." which demonstrates the word used for the floodwaters overcoming the land.

Etymological Connections

Gever (גֶּבֶר): Noun, meaning a strong man or warrior.

Gibbor (גִּבּוֹר): Adjective, meaning mighty, strong, or valiant.

Geburah (גְּבוּרָה): Noun, meaning strength or might.

Gabriel (גַּבְרִיאֵל): Name, literally meaning "God is my strength" or "God prevails".

The root highlights a victory that comes from strength or authority, often used in contrast to weakness or in the context of divine power overcoming earthly constraints.

Daughter Zion stretch for averse

17	
	פְּרִשָּׁה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ צֹוֶה יְהוָה לִיעֲקֹב סְבִיבָיו צָרָיו הִיטָה יְרוּשָׁלַם לְנֶזֶחַ בֵּינֵיהֶם: ס <i>אֵין מְנַחֵם לָהּ</i>
Zion stretches out her hands(pl-seghol He) There is none to comfort her <LSB: There is no one to comfort her/ESV: But there is none to comfort her> The LORD <u>has</u> commanded concerning(ל) Jacob <ESV: against Jacob> His adversaries(pl-qamets Yod) (to be) around him <LSB: That the ones round about him should his adversaries/ESV: That his neighbours should be his foes> Jerusalem <u>has</u> become an impure thing among them <LSB: Jerusalem has become an impure thing among them/ESV: Jerusalem has become a filthy thing among them>	
פְּרִשָּׁה (פָּרַשׁ)	DP3fs II – guttural Piel: R1 tsere, R2 shewah If Qal: R1 qamets or patach To spread out
מְנַחֵם (נָחַם)	DPtcms To comfort
צֹוֶה (צָוָה)	DP3ms To command
הִיטָה (הָיָה)	QP3fs To be
לְנֶזֶחַ (נָזַח)	Prep + Noun fs Abs LSB: an impure thing/ESV: a filthy thing/BLB: As a menstruous woman
בֵּינֵיהֶם (בֵּין)	Prep + 3mp PS Among them/Between them

18

צָדִיק הוּא יְהוָה

כִּי פִיהוּ מְרִיתִי

שָׁמְעוּ-נָא כָּל-הָעַמִּים

וּרְאוּ מַכְאָבִי

בְּתוֹלְתִי וּבַחֲוָרֵי הָלְכוּ בְּשָׁבִי: ס

Righteous (is) the LORD <ESV: The LORD is in the right>

Because (against) his mouth <LSB: command> I have rebelled <ESV: for I have rebelled against his word (i.e. the word coming out of his mouth);>

Hear all you people <LSB: Hear now, all peoples,>

And see my sorrow <LSB: And behold my pain/ESV: And see my suffering>

My virgin daughters and my young men have gone into captivity

פִּיהוּ (פָּה)

Noun ms Constr + 3ms PS
LSB: Against his commandment

מְרִיתִי (מָרָה)

Qal perfect 1cs
III – He
Qal not Hiphil: Note 1
To rebel/be bitter

שָׁמְעוּ-נָא (שָׁמַע)

QM2mp
Qal not Hiphil: Note 2
To hear

וּרְאוּ (רָאָה)

QM2mp

מַכְאָבִי (מָכָאב)

Noun ms Constr + 1cs PS
My sorrow/LSB: my pain/ESV: suffering

הָלְכוּ (הָלַךְ)

QP3cp
To go/walk

בְּשָׁבִי (שָׁבַי)

Prep + Noun ms Abs
Into captivity

Note 1: III-Hey verbs (verbs ending in ה) in the Qal perfect 1cs often drop the ה and use a י (yod) as a connector to the suffix, forming a -îti ending (mār + îti).

Note 2: The Hiphil stem (causative) would require a prefix He (ה) in the perfect or a Patah (a vowel) under a prefix letter in the imperfect, often resulting in a form like Hashmi'u ("cause to hear"). Shim'u has none of these; it starts directly with the root letter Shin (ש).

Pictures of -destroy
-soul vobna
-fplcontest

19	
	קָרָאתִי לְמַאֲהָבִי הִמָּה רְמוּנִי כֹהֲנֵי וְזִקְנֵי בָּעִיר גָּוְעוּ כִּי־בִקְשׁוּ אֶכֶל לָמוֹ וַיָּשִׁיבוּ אֶת־נַפְשָׁם: ס
I called to my lovers But they deceived me My priests and my elders In the city breathed their last <ESV: perished in the city> While(כִּי) they sought food for themselves(לָמוֹ) In order to restore their souls <ESV: To revive their strength>	
קָרָאתִי (קָרָא)	QP1cs To call
לְמַאֲהָבִי (אָהַב)	Prep w. def Art + DPtcmp + 1cs PS Plur: patach Yod For my lovers
הִמָּה (הֵם)	Pers Pronoun 3mp They
לְמַאֲהָבִי S: (רָמָה) רְמוּנִי	DP3cp + 1cs PS To deceive
וְזִקְנֵי (זָקֵן)	Conj + Adj mp Constr + 1cs PS My elders
גָּוְעוּ (גָּוַע)	QP3cp To LSV: breathed their last/ESV: perish/BLB: give up the ghost
בִּקְשׁוּ (בָּקַשׁ)	DP3cp Piel: R1 hireq, Note 1 To seek
לָמוֹ (3mp PS)	Prep + 3mp PS
וַיָּשִׁיבוּ (שׁוּב)	HI3mp (Jussive) Waw Conjunctive? To restore/return

for אָהַב - only Piel in Pter
-Typed
substantival

double
inflection

Note 1: Piel verbs often use a Chirik (i-sound) under the first letter and a Tzere or Patach (e/a-sound) under the second, whereas the Qal stem (simple stem) usually has a Patach or Kamatz. In בִּקְשׁוּ, the letter ב (Bet) has a chirik (ֿ) vowel underneath it (בֿ-), which is typical of the Piel stem pattern.

20 HARDEST	
רֹאה יְהוָה כִּי־צָר־לִי מַעֲי חֲמָרָם ① // x נֶהְפָּךְ לִבִּי בְּקִרְבִּי כִּי מָרוּ x מְרִיתִי x מִחוּץ שְׂכָלָה־תָּרַב בְּבֵית כָּמוֹת: ס	
See, O LORD For (I am-1cs PS) in distress My stomach is troubled <LSB: My inmost being is greatly disturbed/ESV: My stomach churns> My heart is turned over in my inward parts <LSB: My heart is overturned within me/ESV: My heart is wrung within me> For I <u>have</u> rebelled exceedingly <LSB/ESV: I have been very rebellious> In the street the sword(fs) bereaves <LSB&ESV> In the house (it is) like death	
רֹאה (רָאָה)	QM2ms To see
צָר (צָרָר)	Adj ms Abs <i>In distress</i>
מַעֲי (מַעֲהָ)	Noun mp Constr <i>My stomach/bowels</i>
חֲמָרָם (חָמַר)	Poel (like Piel (intensive)) (BLB: Pealal) perfect 3cp Reduplicative R2&R3 Note 1 To be troubled
לִבִּי S: (הִפָּךְ) נֶהְפָּךְ	Niphal perfect 3ms To turn over
בְּקִרְבִּי (קָרַב)	Prep + Noun ms Constr + 1cs PS <i>Within me/inward parts</i>
מָרוּ (מָרָה)	Qal 1A (used for emphasis) To be bitter/rebel
מְרִיתִי (מָרָה)	Qal perfect 1cs Not Hiphil: hireq Yod is just the R3 Hay To be bitter/rebel
מִחוּץ	Prep + Noun ms Abs <i>BLB: Abroad</i>
שְׂכָלָה S: (שָׁלַח) תָּרַב	DP3fs To bereave

Lam 1:1-22
Heb 423
Class 7, March 16, 2026

Note 1: The word חִמְרָם (ḥomarmerû) is a Hebrew verb found in the Bible, most notably in Lamentations 1:20 and 2:11, referring to the bowels or eyes stirring, boiling, or being constricted due to deep emotional distress.

Here is the parsing:

Root: חמר (Ḥ-M-R) - to boil up, foam, or stir.

Stem/Binyan: Po'el (intensive, similar to Pi'el)

Verb Type: Reduplicative (Polal/Po'el) - The second and third letters of the root (מר) are repeated.

Tense/Aspect: Perfect

Person/Gender/Number: 3rd Person Plural (Common)

Translation: "They boiled," "they boiled up," "they stirred," or "they were in turmoil."

In the context of the verses, it usually refers to internal organs (bowels) or eyes becoming intensely agitated or constrained by grief.

21 HARDEST

שָׁמְעוּ

כִּי נִאֲנָחָה אֲנִי

אֵין מְנַחֵם לִי

כָּל-אֹיְבֵי שָׁמְעוּ רַעְתִּי

שִׁשּׁוּ

כִּי אָתָּה עָשִׂיתָ

הַיּוֹם-קָרָאתָ

וַיִּהְיוּ כְמוֹנִי: ס

They heard

For I (am) groaning <LSB: That I am sighing/ESV: my groaning>

There is no one to comfort me <LSB: There is no one to comfort me/ESV: Yet there is no one to comfort me>

All my enemies have heard of my troubles <LSB: of the evil done to me>

They are glad <LSB: They rejoice>

For you have done (it) <LSB&ESV: that You have done *it*>You have brought the day you called <LSB: which You have proclaimed/ESV: The day you announced>

(May) they be like unto me. <LSB: So that they will become like me/ESV: Now let them be as I am>

(שָׁמַע) שָׁמְעוּ

QP3cp

To hear/listen

(אָנָּה) נִאֲנָחָה

Niphal(passive) PPtc fs

Niphal: Nun prefix (w/ seghol), not 1cs

preformative as no hireq?

gAI: sometimes interpreted as a Niphal perfect 3fs

To sigh/groan

(נָחַם) מְנַחֵם

DPtcms

To comfort

(כָּל-אֹיְבֵי) (שָׁמַע) שָׁמְעוּ (S)

QP3cp

To hear/listen

(רַע) רַעְתִּי

Noun fs Constr + 1cs PS

Of my trouble

(שׂוֹשׁ) שִׁשּׁוּ

QP3cp

To be glad/rejoice

(עָשִׂיתָ) עָשִׂיתָ

QP2ms

III - He

2ms not 3fs: Taw qamets postformative, R2

Lam 1:1-22
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	hireq Yod (3fs would have a qamets He not just a qamets) To do
הִבִּיאַתְּ (בוא) (not הִבִּיאַתְּ HP3ms)	Hiphil(causative) perfect 2ms Hollow (weak) verb 2ms: Taw qamets postformative To enter/go
קָרָאתְּ (קרא)	QP2ms 2ms: Taw qamets postformative Weak verb To call
וַיְהִי (הִיָּה)	QI3mp Waw Conjunctive? To be
כְּמוֹנִי	Prep + 1cs PS <i>Like unto me</i>

22

תָּבֹא כָּל־רָעָתָם לִפְנֵיךָ
 וְעוֹלָל לָמוֹ
 כַּאֲשֶׁר עוֹלָלָתָ לִי עַל כָּל־פִּשְׁעֵי
 קִי־רָבוֹת אֲנַחְתִּי
 וּלְבִי דָוִי: פ

Let all their evil come before you
 And deal with them
 Just as you have dealt with me against all my transgressions <ESV: as you have dealt with me>
 <LSB: And deal severely with them as You have dealt severely with me>
 For great (are) my groanings <ESV: for my groans are many>
 And my heart (is) faint.

תָּבֹא (בוא) S: כָּל־רָעָתָם

QI3fs(not 2ms) Jussive
 To go/enter/bring

רָעָתָם (רע)

Noun fs Constr + 3mp PS
 Evil/wickedness

וְעוֹלָל (עלל)

Poel imperative 2ms
 To deal/do

עוֹלָלָתָ (עלל)

Poel perfect 2ms
 To howl/yell

רָבוֹת (רב)

Adj fp Abs
 Great/Many

אֲנַחְתִּי (אנחה)

Noun fp Constr + 1cs PS
 Fp: holem Taw
 My groaning

דָּוִי (דוי)

Adj ms Abs
 Faints